THE TRUE

INTERESTS

OF THE

Princes of Europe

In the Present

State of Affairs:

OR

REFLECTIONS

UPON A

PAMPHLET written in *French*,

ENTITULED,

A Letter from Monsieur, *to* Monsieur, *concerning the Transactions of the Time.*

Licens'd and Enter'd according to Order.

LONDON:

Printed for *Richard Baldwin*, near the *Black Bull* in the *Old Baily*, 1689.

THE True Intereſts OF THE PRINCES OF EUROPE, In the Preſent State of Affairs.

YOU are deſirous of my thoughts upon a printed Letter, brought us by the laſt Poſts from *France*; and here you have an effect of my complaiſance. Firſt I muſt tell you, that we look upon it as a Writing iſſuing immediately from the *French Court*, and as a kind of *Manifeſto* deſign'd to divert the Princes of *Europe* from their true Intereſts. It muſt be confeſs'd, that if *France* cannot free it ſelf from the troubleſom Circumſtances it at preſent labours under, it cannot at leaſt in any wiſe blame it ſelf in that matter, ſeeing it has done all that is

humanely poſſible for relief. It ſees all at once more Enemies upon its back, than that Crown has had for a hundred Years at ſeveral times. This is no meer ſimple League, it is a kind of Univerſal Conſpiracy for its deſtruction. All is reunited, and both *Proteſtants* and *Catholicks* have at the long run underſtood their real Intereſts, and concur to the ſame Deſigns. The Revolution that has happen'd in *England*, throws *France* into new Agonies, and among ſo many neighbouring Nations, it finds not one Ally, they are all Enemies. It omits no manner of means to break this ſtrong Party; it knocks at all dores; there is not a State, nor a Prince, nor a Republick, but of whom it demands either Alliances, or at leaſt Neutralities. Producing nothing real by its ſecret Intelligences, and by its redoubled Offers and Inſtances; at leaſt it is willing to feed the People, and particularly its own, with fumes and vain hopes: one while it ſcatters a Report, that before 2 Months are expired, the Emperour will be drawn off from the League, and that the Peace will be made with him; another while, that the *Hollanders* have already offer'd it the Neutrality. But the principal artifice is to cover *Europe* and fill foreign Courts with little Pamphlets, full of Reflections, tending to throw diviſion in States and among Princes. One while it is a Letter to ſow a diſtruſt between the States of *Holland*, and the Prince their Governour. Then again bolts forth a Pamphlet to perſwade the *Hollanders*, that they are in the high way to ſlavery, and that they themſelves have forg'd their fetters. But above all, theſe little Productions ſeem full of zeal for the preſervation of the *Catholick* Religion; Wherefore, cry the *French* in theſe Pamphlets, this is a Conſpiracy of the *Proteſtants*, the *Catholicks* do not perceive it, they themſelves club and labour to the deſtruction of their own Religion; the Pope himſelf ſpurs on to his own ruine, he is the occaſion that the *Catholick* Religion has been blaſted in *England* in the flower of its hopes, and that he is going to compleat the ruin of the Church, by his Partialities and irregular Conduct. For the more eaſie finding out of thoſe Pamphlets, *France* informs us of them by its *Gazettier*: He tells us in the News from *Germany*, that there goes about a Book in that Country, which diſcovers, that the preſent League is made againſt the *Catholick* Religion. The Letter you require my Opinion upon, is of this Character and Number; its aim is to perſwade all the Princes of *Europe*, that the War wherein they engage themſelves is againſt their Intereſts; beſides the falſe Colours which the Author

ſpreads

spreads over his sorry Reasons, for the better deceiving, he affects airs and manners of sincerity. He blames the King of *England*; he does not except *France* out of the States that have not any Interest to prosecute the War; on the contrary, he reckons it among those that have all sort of interest to finish this War without pushing it on farther. Now, Sir, let us examine whether this Author has reason or not, and let us consider the true Interests of Princes in the present Affairs.

France does at this day stand in the first Rank among the States of *Europe*; it is its own concern now in hand, it is its self that speaks in this Pamphlet. Wherefore I think it fitting, that we begin with it and its Interests. *The truth is*, says this Author, *we may reason much differently of* France, *than of all the other Powers before mentioned.* That is to say, that whereas he has represented other States as labouring under the utmost weakness, without Head, without Councel, without Force, and without Prudence, on the contrary, he extols *France* for *the strength of its Government, for the Wisdom and Experience of its King, for the good Estate and and Posture of its Troops and Places, for the Spirit of Execution and Secrecy that subsists in its Councel and among its Ministers, and that of Emulation that reigns among its Officers and Soldiers.* Notwithstanding all this, he does not expect it will derive any great advantage from this War; *It may gain some unprovided Place, and ruin Provinces, by its Incursions and Contributions; but it hazardeth a great deal*, saith he, *for a little purchase: for, in short, the Interruption of Commerce, the Alteration of the Finances or Revenues, the pressure upon the Subjects, and the fear of Civil Commotions by the new Converts, are inevitable Mischiefs.* It is already something, that *France* owns it has nothing to gain by this War, and that it runs an infinite hazard. But that I may help the Author in his Reflections, it is good to enlarge and consider more thoroughly what *France* thought fit only to mention transitorily and in one Period.

As concerning *Civil Commotions by the new Converts*, it has sufficient reason to look upon them as inevitable, it is a hard matter to hinder people that have been provok'd by such horrible Cruelties from retaining the remembrance of them, and from resenting them as soon as an occasion shall be offer'd. What avails the disarming them? they that shall bring them Succours, will also bring them Arms, and furnish them with them at their own homes; they are not far from the Arms that have been

ken from them, they will find them at the houſes of the *Catholicks* their neighbours. The Cittadels of *Niſmes*, of St. *Hypolite*, and of the other places of *Cevennes*, are Retreats and Forts which they will find all in a readineſs; Armies will not always be there to defend them. But has *France* only to fear Civil Commotions from the new Converts? Is not all *France* malecontent? And has not that Court vex'd, ruin'd, and mortified all the Orders of the Kingdom? The Parliaments were formerly the Protectors of the Publick Liberty, now they are the Slaves of a Deſpotick Power, that has ſtopp'd their Mouth, and ſuffers them not to make the leaſt Remonſtrance. Blind Approvers of Reſolutions and Councils, which they plainly ſee (if a man may ſo ſay in old *Engliſh* without a Bull) tend to the ruin of the State: their Offices are diminiſh'd, their Conſideration in the Kingdom is annihilated, they are brought now to nothing. This was long ſince promis'd them by the King, to puniſh them for what they had done during his Minority; and in truth the promiſe has been roundly acquitted; the Nobleſſe is ruin'd, all its Priviledges taken away; the Gentlemen pay Taxes, as well as the leaſt of the Subjects; not they indeed, but their Lands, and their Farmers, they being no longer allow'd to improve but one Land by their hands. Thus Farmers are made to pay ſuch exceſſive Taxes, that they ſwallow up the Revenue of what they have farm'd out; thus all goes that way, and the Gentleman has nothing. The laſt *Arrierban* plainly ſhew'd the circumſtances of the *French* Nobleſſe; when aſſembled, it could make up but three or four thouſand men of the moſt wretched Troops imaginable. There are not half the Gentlemen, perhaps not a third part, that have wherewithal to mount themſelves with a Horſe and a pair of Piſtols for War; and can it be imagin'd, that theſe people are not malecontents?

As to the People, the Yoak they bear is the moſt heavy in the World; that of the *Ottoman* Emperours is not worſe. They pay the King above a hundred and ſixty Millions in Taxes, which go partly into the Coffers of the Exchequer, partly into the Coffers of the Miniſters and Financiers or Collectors of the Revenue; that is to ſay, that they pay three times as much as ever was exacted by this King's Predeceſſors. Thus the miſery is extream; the haggard, pale, and black Viſages of the Peaſants, proclaim this Miſery; the Burroughs and Villages are half and full of Rubbiſh and Dilapidations. There were Pariſhes where-

wherein there were four or five hundred Fire-hearths capable of paying the Taxes, now there are not two hundred. Many a little City that paid five and twenty or thirty thousand Livres in Taxes, is not now able to pay ten thousand. The poor Country-People have not their fill of Bread, and they eat that which is so bad and so dry, that they have hardly strength to go about their work: This slavery does daily more and more reduce the Country to a Desart, and depopulates the Kingdom. Can it be otherwise believ'd, but that a People in this condition does breath after Freedom, and that it will make to the first Door that shall be open'd to it in order to it? Can we reckon for nothing the party of the Monks and their Devotists, that privately murmur at the Conduct that is held against the Pope? We may affirm, that if the Pope nick'd his time in the heat of the War, for the excommunicating the *French* King, and putting his Kingdom under an Interdict, he would bring upon his back above the half of his Subjects: For the *French* Court ought not to flatter it self; all Catholicks that have any veneration for the Holy See, are infinitely concern'd at the Outrages which are continually done to it. Shall we make little account among the Malecontents of that Party call'd the *Jansenists*, whose Communities have been desolated? the utmost Violences done to the Houses of the Maidens that were under their Direction, whose Priests have been banish'd, imprison'd, and punish'd in a thousand different manners? This is reputed the Party of Refined People, and of such as are of regard; and whenever they raise up their Heads, ten to one but that they give a staggering Blow. All this consider'd, we may believe *France* is in a disposition attending to a great Revolution; when Princes shall enter *France* under the Title, and with the Conduct of Deliverers, by observing a good Military Discipline, and setting up the Standard of Liberty, promising to the People ease in Taxes, to the Nobless the restitution of their Priviledges, and to the Parliaments the re-establishment of the free Estates; it is to be hoped that all people will range themselves under such an Ensigne. At present indeed we see no stirring of that kind: All the Orders, though Malecontent, are perfectly at the beck of the Court, and under all submission. This I believe and own: but you must know that the Heart begins to think what it had never thought of, when the Eye begins to see what it had never seen. For the present, people see between themselves and Liberty, so prodigi-

ous

ous a Space, that they do not imagine that any thing can traverse it. The Grandeur of their King, and the absolute ayre with which he commands and makes himself obeyed, leaves them no other power then that of groaning in their Bosoms. The bare shadow of that prodigious Colossus of Authority which they have ever their Heads, makes them shiver. But when they shall see Deliverers that shall reach out their hands to them, you may be assured that they will make it plain that the force of Liberty is not wholly extinguish'd. But here is the place of the Author of the Letters Tryumph: which is that, Who shall come to raise up the Standard of Liberty? Where will they begin to invade *France*? *I fancy*, says he, after a scornful manner, *that the Confederated Princes are not so mad, nor so vain, as to look upon* France *as a Country of Conquest.* But I know not why the Confederated Princes may not look upon *France* as a Country of Conquest, since *France* has look'd upon and treated its Neighbours upon that foot. *France*, that has conquer'd the *Franche Compté*, *Lorrain*, *Alsatia*, the *Palatinate*, the Country of the *Rhine*, *Strasbourg*, *Philipsbourg*, *Mayence*, *Luxembourg*, and above half the *Spanish Flanders*, may methinks lose all those Countries by the same means by which it acquired them; and after having lost these, still lose others. I should think it is not invincible; and I do not question but that its own History of the *English* Performances, will, among other instances, support my Opinion. And besides, it ought not to rely too much upon its fastnesses and its Bulworks. That is not the way to attack it; two lost Battles will afford entrance into the heart of the Kingdom, and the strong places on the frontiers will fall all of themselves. The Garrisons must be drawn out thence to make new Armies, which may still be beaten. There is no likelihood that the Confederates should trifle away time in encamping their Forces, and in taking two or three Frontier Towns in one Campaigne. This course I confess, would be very tedious. Whereas two or three compleat Victories, brings them into the heart of the Kingdom; then you will see high Gaming, and fair Play, and many other Male contents stirring, besides the new Converts. The most *Christian* King is only great and has been successful, because he is dreaded. But when his Fortune shall abandon him, all the Vexations of that infinite number of Malecontents, will act in their full Vengeance and Liberty, and with all their Forces.

So far for Civil Commotions. *France* does also own to us in its Paper, That it dreads *the failure of the Finances, the interruption of Commerce, and the pressure of the Subjects.* It has reason to fear this, and infinitely more than it confesses. Its Commerce failing, is like utterly to ruine its Provinces bordering upon the Sea, as *Guyenne, Poitou, Xaintonge, Normandy*, which being over-stock'd with their own Commodities which they have this year in abundance, are under the utmost misery. We know that there is no more Money there to be found. The People there are already seiz'd with fear, and without any thing extraordinary happening, they are ruin'd by two years War, so as never to recover from it. There is no hindering the Descent of the *English* and *Hollanders*: for what means is there to guard five hundred leagues of Coast, from *Nice* as far as into *Catalonia* upon the *Mediterranean*, and from *Fontarabia* as far as *Dunkirk* upon the *Ocean*? The Armies that are sent into *Guyenne*, and the *Militia's* that are kept upon the Sea-shores, will only serve to ruine the Provinces. But in case no Descents should be made, there needs no more than to hover about and sail along the Coasts with a powerful Fleet. The Maritime Provinces will be ruin'd of themselves, while that the Country-men is out of his Barn standing to his Arms to observe an Enemy, who, probably too, will enter too some other way; he does not till his Ground, neglects his Vineyards; his Children and his Wife are famish'd to death; he can no longer pay Taxes; he ruines himself, the Estate, and those that rely'd on him. Thus the Allies need only to maintain the War for two years, they may be assured that *France* will bury it self under its own Ruines.

As to the Revenue or Finances, they cannot be in a worse posture, than they are already. The truth is, that the most *Christian* King has most immense sums; but certainly it must bring the Finances into a bad condition, if they drain the Fountains all at once. What Recourse has the *French* King left him for the following years? He has borrow'd twenty Millions of his Subjects, by the Creation of a Million of Livres of Rent. He has created a prodigious number of new Officers. He has exacted from great Cities vast sums, under the Title of a *Gratuitous Gift*. He consumes his Nobles through a dismal Expence, by the *Ban* and *Arriere Ban*. He has augmented the Sale thirty Sols the Minot. He has burden'd all Parishes with the Maintenance of a certain number of Men, of whom he means to dom-

* A measure much about our Bushel.

pose

poſe Militia. Can this in Conſcience laſt? The Mines of *France* are lock'd up; its Corn, its Mines, its Manufactures, are in their own Store-houſes, and are upon the point of being ſpoil'd. This year all is exacted that can be exacted. Thus it muſt ſink and fall ſhort the following years. If the Confederates does not make this Reflection, their ſagacity muſt be of no great extent. The horrible Impoſts which *France* pays to furniſh to ſo many Expences, may be paid for ſome time, if the moſt *Chriſtian* King continues to be happy; but it is indubitable that as ſoon as he ſhall be unſucceſsful, he will be no longer dreaded, nor will any body pay. Not a perſon will henceforward be impos'd upon by *France*, by repreſenting the good eſtate of its Finances; for none will give any credit to ſuch Diſcourſes: Nor will any again ſtand amaz'd at what it ſhall ſay, *of the good poſture of its Troops.* It's well known that it has a great many, but it's alſo known that it vaunts of a great many more than it has; three hundred thouſand men would not be ſufficient to guard its Coaſts. There needs above two hundred thouſand to guard its places. It has occaſion for above fifteen Armies and flying Camps. And beſides, it's well known, that whatever care the King has taken to get Souldiers by making the People wretched, they are nevertheleſs forced to keep Boys of fourteen and fifteen years old. Two Battles well won, would go a great way in clearing and thinning thoſe ſo numerous Troops.

The Grandeur, Wiſdom, Prudence, and Experience of the King and his Miniſters, are the Author's laſt Refuge. But be it known, that a Prince is no longer great, when he is unhappy. Thoſe that know the moſt *Chriſtian* King's heart, are fully perſwaded that his Greatneſs is none of thoſe that ſubſiſt in the midſt of the Ruines of Fortune. He has too much abus'd his good Fortune, and too ill ſupported it to ſupport the bad. Not but that the moſt *Chriſtian* King had great Qualities to reign, nay, and that he had happy Diſpoſitions to Equity and Juſtice. But three things have ſpoil'd him; his Succeſs, his Flatterers, and his Counſellors: His Succeſs, that has intoxicated and perſwaded him that Heaven and Earth were only made for him; that he might undertake all, and that he would ſpeed in all, as he had already ſped in all. His Flatterers, that have ſtretch'd Baſeneſs and Slavery beyond all that has been done in that kind, and all that can be imagin'd; Braſs, Copper, Stones, Marble, Pourtraicts, Medals, Devices, Poetry, Proſe, Harangues, Sermons, Dedica-

Dedications, Inſcriptions, Tryumphal Arches, Books, Hiſtories, the Theatres, Opera's, Buildings, Statues, Paintings, Tapiſtries, the Ornaments of his Gardens; all, in a word, has been employ'd to immortalize the Baſeneſs of the Nation, and the Weakneſs of the Prince. Never were Praiſes more exorbitant, never was the Patience of Man, by receiving boundleſs Eulogies, put ſo far upon the ſtretch. And though we ſhould muſter up all the Flatteries which the *Romans* invented for their Tyrants, all thoſe which the *Spaniards*, the moſt exaggerative of all men, have made for their Heroes, nothing can be near what the *French* have contriv'd for their Prince. Where is the Soul that can ſcreen it ſelf from ſo fatal a Poyſon ſhed in ſuch great abundance? And the moſt *Chriſtian* King, is he not more to be pitied, than to be blamed, for having fallen into ſuch ill hands? It is this Incenſe pour'd forth unmeaſurably, and without diſcretion, that has perſwaded him that he was Almighty upon Earth; that he ought not to keep Meaſures with any body; that he was born to perform all that his Anceſtors had barely attempted, and which they were not able to accompliſh, as is the deſign of Extirpating *Calviniſm* out of his Dominions. In concluſion, his Counſellors have compleated his Ruine: violent People for breaking all on one part, and Adulators on the other, for the ſtriking in with the Inclinations of a Prince that graſps at Glory, let it coſt what it will. A Greatneſs that is only grounded upon ſuch ſentiments as is not ſteady, it is not proof againſt a Reverſe of Fortune. Thus I do not ſee that *France* ought to rely ſo much upon the Wiſdom and Experience of thoſe that govern. After all, if we narrowly ſcan the great ſucceſſes of *France*, we ſhall find that they proceeded leſs from the force of its Government, than from the feebleneſs of its Neighbours. The Kings of *Spain* and *Sweden* were Children, the Emperor was poſſeſs'd by People whoſe fundamental Maxime is to ſacrifice all the Grandeurs in the World for their own Grandeur. *England* was in the hands of a weak Prince, and deſired no other than quiet. *Holland* was enervated by its Diviſions; it was no difficult matter to beat People that did not ſtand up in their Defence. The caſe is now alter'd, and the Map is wholly chang'd. Thus Affairs muſt naturally follow quite another trace. For theſe reaſons I conclude that the Author of the Letter has more reaſon than he thinks of owning that *France* hath all manner of Intereſt to make Peace. It ought to make it, though it coſt it a great deal. It ought to reſtore to *Germany*, the *Rhine*,

Alſatia, and *Lorrain*; to *Spain*, the *Franche Comté* and *Flanders*; to *Italy*, *Cazal*; and to the *Calviniſts* their Temples and their Edicts. But even this, which the Author has reaſon to own, that the Intereſt of *France* does require the making Peace, is a proof that he has not reaſon, when he goes about to prove that other States have the ſame Intereſt. For at this time the Intereſts of *Europe* are ſo diametrically contrary to thoſe of *France*, that if the Intereſt of that Crown be to make Peace, certainly the Intereſt of all other States is to make War, and to continue it. This is what we are going to ſee. The Author who has lent his Pen to the Court of *France*, in the Pamphlet I examine, would fain make the World believe that the Princes of *Europe* are deeply concern'd to lay down their Arms. *It ſeems*, ſays he, *that their Heads muſt have turn'd, ſeeing they have thrown themſelves, through Ignorance, or the ill Faith of their Miniſters, in Engagements ſo contrary to their Repoſe, Religion, Juſtice, and in ſhort, to their true Good: It is*, in his ſence, *a deplorable Blindneſs, it is a general ſubverſion of Prudence and Policy.* All this is a Declaration without ſincerity. They that talk thus, well know that all they ſay is falſe; for I will maintain, that without being at leaſt ſtruck with an inconceivable Spirit of *Vertigo*, the Powers of *Europe* cannot neglect the opportunity that is offered them, of pulling down and humbling *France*. Before I diſcourſe of the particular Intereſts of thoſe Powers in this Affair, I will prove what I aſſert, by general Conſiderations.

None but knows, that in *Europe* there are two principal Houſes that are at ſtrife for Dominion, that of *Auſtria*, and that of *France*. All the World alſo knows, that the general Intereſt of other Princes is to hold thoſe two Houſes in equality, becauſe that if the one ſwallowes up the other, it is certain, that its power would augment in ſuch manner, that all the other States of *Europe* could not reſiſt it. The Houſe of *Auſtria* formerly fram'd the Project of an Univerſal Monarchy. *France*, that was then alone capable of ſtemming thoſe Deſigns, felt the effects of the *Spaniſh* ambition, which by the League threw ſuch horrible Diſorders into its Bowels. The Houſe of *Auſtria* being become too powerful, all the reſt of *Europe* ſided with *France*. When *Ferdinand* had defeated and driven away the King of *Bohemia*, all *Germany* was upon the point of falling into ſlavery. Then *Sweden* and *France*, and all other States, put themſelves on the other ſide of the Ballance, ſo to poiſe it. *France* is now in the poſture

the

the Houſe of *Auſtria* was formerly; it is become the terrour of all its Neighbours. It threatens to put Fetters upon all *Europe*; it aſpires to Univerſal Dominion. This is no ſhallow imagination, nor falſe ſuppoſition. Nothing is more certain, and more ſenſible than this, that *France* has ſooth'd it ſelf with the expectation of poſſeſſing the Empire of *Germany*. Since the time of *Francis* the Firſt, all the Elections of the Emperours have been croſs'd by the Cabals of *France*, which not only has us'd its utmoſt endeavours to ſhoulder the Empire out of the Houſe of *Auſtria*, but has try'd all means to get it into the Family of its Kings. It is moſt certain, that the moſt *Chriſtian* King entertain'd ſuch Deſigns, and renew'd them in the Year 1683. when the *Turks* came to beſiege *Vienna*. It is affirm'd, that *France* had by *Teckeley* engag'd the *Port* in that War, promiſing it, that at the ſame time the *Turks* ſhould beſiege *Vienna*, the *French* ſhould enter *Germany*, by the *Rhine*. This it did not perform; it continued a Spectatrice during that great Act; and Flatterers do trumpet this to the great honour of that Court. The moſt immoderate Praiſes have been conferr'd upon the moſt *Chriſtian* King, for the moderation he has us'd, and for the reſpect he has made appear for Religion. It was eaſie for him, ſay they, to have entered *Germany*, and to have ſhared it with the *Turk*. This is true: but now here is the Principle of that Moderation; The *French* King was perſwaded, that the Empire and all *Germany* would have fall'n to him by a more handſom means. *Vienna* once taken, and the Emperour thrown upon the ground, the *Germans* had no other courſe left, than to throw themſelves into the arms of *France*. This it expected, and reckon'd upon it as a thing that could not fail it. It would not have fail'd of ſuccouring the *Germans*, but it would have made them pay dear for its aſſiſtance, and it would not have reſcued them from the Fetters of *Turkey*, ſave to have ſhackled them with its own. But ſuppoſe *France* ſhould now no longer aſpire to the Univerſal Monarchy, who but ſees, that its Power is too formidable, that the Ballance is no longer equal between it and the other Powers of *Europe*; and by conſequence, that it is high time to reduce it to that equality? What Rampart have the *Germans* left to preſerve the Liberty of *Germany*? Formerly the *Rhine* ſerv'd for a Barrier, to ſtop the fury and ambition of the *French*. Now *France* being Miſtris of the *Rhine*, from *Bale*, as far as *Cologn*, has nothing left to ſtop it, and *Germany* is expos'd and given up a Prey to its Revenge and

Capri-

Caprices; the Deſolations that have been made in that Countrey, do too ſadly verifie this aſſertion. Should *Germany* forbear providing againſt theſe Violences, till ſuch time as that the *French* are at *Vienna*? When ſhould it think of its Liberty, if it does not think of it at preſent? Is it not high time, that *Italy* ſhould alſo entertain the ſame thoughts? Is it not in a louring condition now, that *Caſſal* has put the *French* Arms into its Bowels? Is it not high time for the *Hollanders* to ſet about the preſervation of their Liberty? For their Barrier they have a Ridge of Land, the half of which is already eaten up. The Dutchy of *Luxembourg* ſerv'd for Barrier from the *Rhine* as far as the *Meuſe*. *France* has ſeized on it by Fraud and Violence. The *Low-Countries* have the Common Enemy at their gate, and yet ſome would have them to ſleep on ſtill; in good ſooth, the Court of *France* may with a *Boon Grace* ſay, that the Conduct of States, that would either caſt off this terrible Yoak, or ſcreen themſelves from it, *is a deplorable blindneſs and a general ſubverſion of Policy and Prudence.* If *France* could by tall words perſwade the people of *Europe* to undergo its Yoak, well for it. But I know none that will fall into ſuch-like Traps. Thus it is conſtant and certain, clear and evident, that the general Intereſt of all States is now to humble *France*, and reduce it to its ancient bounds. Nor is it leſs plain, that the preſent Circumſtance is the moſt favourable and propitious that can be imagin'd, and that the letting ſlip this Occaſion, would proclaim a forfeiture of all ſence.

Firſt, It is expedient to take the time when the Indignation of all Courts and of all Potentates is in its fervency againſt *France*, for the Violences and Breaches of Word, of which it has render'd it ſelf guilty; if time be ſuffer'd to cool the Paſſion, there will be no way to ferment it anew. This War is not a War meerly of Policy, Ambition and ordinary Intereſts. It is a War of Paſſion, wherein the Spirit of Revenge acts and will act; I ſay, of Revenge, if there was ever any. For never were there more enormous Outrages, than thoſe which *France* has done to its Neighbours. It went into *Italy* without any form, without Declaration of War, without reaſon in the midſt of Peace, to burn *Genoua*, one of the moſt ſtately Cities in the World: and for no other reaſon, than that this City would not renounce the Intereſts of *Spain*, wherein it had been for ſo many years. The horrible Conflagrations committed in *Flanders*, in the years 1683, and 1684. ſtill ſmoak and ſmother. The little Quirks and Cavilling Pre-

Pretences, on which it has wreſted Cities and Provinces from the Empire in the midſt of Peace, under the pretext of Reunion, and by the Formalities of ridiculous Juſtice, have made Wounds that are ſtill quite open. The laſt Violation of the Truce, and the Irruption into *Germany*, without having for ſo doing any pretence, the leaſt ſpecious, is an Outrage juſt freſh, and which cauſes a boundleſs Reſentment. But above all, the Deſolation of the Countries on the *Rhine*, the Cities of *Manheim*, *Heydelbourg*, the Burroughs and Villages from *Strasbourg* to *Mayence*, which they have turn'd into Ruins and heaps of Stones, have created ſo much Indignation in all *Europe*, that now on all ſides nought is breath'd, but Vengeance. That Valley, from *Strasbourg*, as far as *Mayence*, is poſſibly the fineſt Countrey in the World, and the *French* have made a diſmal ſolitude of it, having not left there one ſtone upon another. Thus it is not fit to let ſlip the Occaſion of improving the Extreme Reſentment theſe Violences have inſpired into all Nations. The *French* may aſſure themſelves, that their Enemies will fight them like enrag'd Lioneſſes, whoſe young ones have been worried and torn to pieces by the Dogs.

Secondly, Now is the time to attack *France*, becauſe that Prudence directs the attacking of an Enemy when he begins to be a loſer, when he is in a train of committing great faults, and when he is ſeized with terrour; though that the preſent is not ever a very certain preſage for the future. Nevertheleſs, the Sages preſume, that when Fortune has mounted a long while, and that it begins to deſcend, it will role down, even to the laſt declenſion. *France* is at this paſs: it has mounted with great fierceneſs. It begins to decline: we may expect that its declenſion will not ſtop here; and by conſequence, that now's the time of puſhing it whither its Star is hurrying it. Now this declenſion appears viſibly in its Faults, in its Loſſes, and in its Fears. As for its Faults, they are viſible, and ſo groſs, that they can only depart from a ſupernatural blindneſs. Were there no others than thoſe it has committed with relation to *England*, to *Holland*, and the Prince of *Orange*. The whole World knows after what manner he has puſh'd that Prince. Its Conduct as to him, eſpecially of late years, is a Series of Outrages, that has few Examples among the Great independant of one another: What a Blunder, what a Blindneſs, to provoke a Prince ſo nearly related to the Crown of *England*, who could not fail of coming to it? For in ſhort,

tho'

tho' what we now see should not have come to pass, *James the Second* was already upon the declension of Life, he was mortal, and might die as well as *Charles the Second*. Thus the most Christian King could not but know that this so much slighted Prince, and who was so cruelly offended, would suddenly be to *France*, by his Courage and Dominions, the most formidable Monarch in *Europe*. The other fault is, the not having hindred the Affair of *England*, as might easily have been done. Instead of going to besiege *Philipsburg*, the *French* ought to have seiz'd on *Cologn*. The thing was without the least difficulty; and by such a stroak, all would have been accomplish'd at a time: the Affair of *Furstemberg* would have been terminated: the Prince of *Orange*'s Voyage into *England* prevented. For the *States of Holland* would neither have suffer'd him nor their Troops to have distanc'd themselves, having upon their Frontiers and on their Backs so formidable an Enemy. It's well known, that the greatest interest of *France* in the present state of Affairs, was to hinder *England* from being against it, and to keep the Prince of *Orange* very low, by hindering his accession to the Throne. It ought to have done its utmost to have prevented this Blow. The most sagacious fancy it had no intention to hinder the Prince of *Orange* from passing into *England*, thro' an opinion, that *James the Second* had as many Forces and Friends as were requisite to oppose the Prince, foster and keep on foot a Civil War, and thereby employ *England* by ruining it, which was all that *France* desired: But it has been ill served by its Spies, which it nevertheless pays very well: It was deceiv'd in the Temper of the *English* Spirits; and this has made it commit the greatest fault it ever did. The third fault is, The having declared War against the Emperour and the Pope by two *Manifesto's*, and by all imaginable Hostilities, at the very time it meditated the ruin of the *Hollanders*, of the Prince of *Orange*, and of their *Protestant* Allies. Certain it is, that if the Pope and the Emperour had been left at peace, they might have been trick'd and deluded by a false Pretext of Religion, and might have been easily engag'd in a *Catholick* League in favour of the King of *England*. But this stroak once given, it was past all remedy. Thus *France* depriv'd it self thereby of all the Succours it might have expected in the greatest concern it has had since the Birth of the Monarchy. These are the Mistakes that may reasonably allow us hopes, that its tutelar *Genius* has withdrawn it self. Its Misfortunes and Miscarriages tell us

the

the ſame: for in the year 1688. of ſo many things it undertook, it ſucceeded in nothing, ſave in the Siege of *Philipsburg*; it fail'd of the *Electorate* of *Cologn*, the Biſhoprick of *Liege*, and that of *Munſter*; it loſt its Fleets and Bombs before *Argiers*, *Geneva* eſcap'd its clutches, and it has ſeen the only Ally it had in *Europe* tumble from the Throne. In concluſion, its fears are a happy preſage to the States of *Europe*. *France* knows its ſtrong and weak ſides better than any body; it ſees to the very bottom of its Finances; it knows the diſpoſitions of its Subjects; it perceives Malecontents every where; it underſtands both the force and weakneſs of its Officers and Armies. Seeing then it is afraid, it has reaſon for ſo being. Now never was fear more viſible, nor more manifeſt in peoples eyes. The Court diſarms all the new Converts, cauſes Cittadels to be built in the heart of its Kingdom. Propoſes Baits to ſend deep into the *North* the refug'd *Calviniſts*, whom it ſees upon its Frontiers, eager to return to their old homes with their Swords in their hands. It arms the whole Realm. It forms Companies of Militia in all the Burroughs, and all the Villages. It ſummons its Nobleſſe to the *Ban* and *Arriereban*. It liſts Children, for want of better Men. It fills its Priſons with ſuch as lie obvious to its ſuſpicions. It drains the very Fountain-head of its Finances and Money. It cauſes all Courts to be ſollicited for Peace and Neutrality; there is not ſo much as to the new King of *England*, its mortal Enemy, but whom it has dexterouſly caus'd to be ſounded; at leaſt ſo runs rumour. It ſcatters falſe Reports of Peace, or of Truce, to reincourage its People. In a word, never was Terrour more glaring and apparent: When one is afraid, one is half beaten. It would be a deplorable Blindneſs in the confederated Princes, if they neglected ſo favourable a Circumſtance.

Beſides the general Conſiderations, that manifeſt to all the Princes of *Europe*, the Neceſſity of attacking *France* in the preſent Juncture, I will aſſign one that ought particularly to affect *Catholic* Princes. Which is, that the preſent poſture of *England* ought to be a powerful Motive for them, to avail themſelves of the Occaſion to have their Revenge on *France*. Certain it is, that *England* is the cauſe of the ſlavery of *Europe*; for it might, if it had ſo pleas'd, have hindred the progreſſes of the moſt *Chriſtian* King. Now that *England* has chang'd its Maſter, we may expect quite another thing. If the Prince of *Orange* was not as yet Maſter of it, and that King *James the Second* was ſtill there, I ſhould pauſe upon the advice I were to give to *Catholick* Princes. Certain it is, that

 their

their political Intereſt would oblige them to raiſe on high the Prince of *Orange*, and puſh down the late King of *England*. For he is a Common Enemy of all *Europe*, that ſacrifices other States to *France* for his private intereſt; and beſides, the *Catholick* Religion loſes very little in loſing him: for it was a very petty advantage for it, to have in *England* a King with the capacity of a ſize of one that lately reign'd. Experience has made appear, that the *Catholick* Religion has loſt little thereby; for his conduct was the ready way to ruin it. Nevertheleſs, if we had ſtill a *Catholick* King in *England*, ſince that all is owing to Religion, and ſomething to the Opinion of the People, I own that the *Catholick* Princes would be in ſome perplexity, in reſpect of Union with the *Engliſh*. But now that the miſchief is done, if in caſe it be a miſchief, this being a remedileſs miſchief, what can there be in the matter to heſitate upon? Let them take what courſe they pleaſe, all *Catholick* Leagues will never reſtore the late King of *England*. Thus prudence directs, that *Catholick* States ſhould avail themſelves, and take advantage of a circumſtance that in its ſelf ſeems dolorous for the *Catholick* Religion, but which in the upſhot will poſſibly do it more good than harm.

On another ſide, *Proteſtant* Princes ought to call to mind, that it would be in them the utmoſt folly to ſuffer themſelves to be gain'd by *France* in the preſent Juncture, and to ſeparate themſelves from the League, becauſe they will never find ſuch a complication of favourable Conjunctures as thoſe at preſent; the difference of Religion does ever make an Abyſs of Separation between the *Proteſtant* Princes and the *Catholick* Princes, eſpecially thoſe of the Houſe of *Auſtria*; which renders Alliances difficult. Now that the Conduct of *France* has fill'd up this great Abyſs, and that it has forc'd the Pope and the Princes of the Houſe of *Auſtria* to unite themſelves with the *Proteſtants*, theſe ought not to neglect an occaſion, that will not be found ſo favourable in ten Ages, for the mortifying that haughty Power that highly makes profeſſion of aiming at their Religion, but which aims much more at their Dominions. Theſe are our general Conſiderations, which ſhew that in general, all the States of *Europe* are concern'd not to depart from the League againſt *France*. Let's proceed to the ſeveral Powers in particular, and begin with the *Manifeſto*, in what relates to the Pope, own'd by all as the Head of *Chriſtendom*.

The

The Author of the *Letter* clamours strangely at this Common Father of *Christians*. 'Tis an odd Composure, and a Libel which in this part flies more particularly in the Author's Face. Gall and Wormwood are liberally bestowed; but, God knows, it is but scantily stocke with Sence and Judgment. He makes a mighty pother and talk that his Holinesses Conduct is entirely opposite to his Duties. And to prove it, produces what the Pope has done to *Spain*, the Emperour, the King of *Poland*, the Republick of *Venice*, all the Princes of *Italy*, and the Princes of the Empire. The *French* Court is very generous in thus espousing the interests of its Enemies, and in pitying people that do not crave for commiseration. But suppose all this were as solid as it is vain, does it in any wise forward its Intentions? Grant the Pope on all occasions, and in regard of all Princes, has acted contrary to his duty, what makes that to the matter in hand? the business in agitation, is to know whether the Pope in the present Conjuncture acts contrary to his own interests; it does not often happen out that interest and duty cotton in humane policy. *France* is a good witness of this; all its Rapes, which it calls Conquests, are according to its interests. For a State is ever concern'd to aggrandize it self. But such like courses are very contrary to its Duties. For it is no part of the Duty of an honest *Christian*, to seize on an anothers Estate, upon sorry pretences. Wherefore it may so happen, that the Pope in this occasion should act contrary to his Devoirs and Duties, and nevertheless most conformably to his Interests. But the case stands not so in this matter; The holy Father has exactly followed his Duties in following his Interests. I mean not here to enter into an Apology for him, wherein must necessarily be repeated a thousand things known by all the World; I shall only say, that never was Pope ill treated by any *Catholick* State as this has been by *France*; because he has had the hardiness to oppose himself against the extension of the *Regalia* over all the Bishopricks of *France*, the most *Christian* King has declared a cruel War against him. He may be said to have degraded him in *France* of his noblest Privileges, which are his Superiority over the Church, and over Kings. He form'd a seditious Assembly in 1682. against his Authority. He caus'd his Briefs and Bulls to be annull'd and abrogated by Arrests or Decrees of Parliament. He would by main force have pull'd himself out of the Sovereignty in the City of *Rome*, under the Name of the Franchises of the Quarters of his Ambassadours. He

sent not an Embassadour, but a Captain, who entred *Rome* with an Army; seiz'd on a part of the City, and by Arms and Violence withdrew it from its true Soveraign. He would have made pass for a Right, a Possession of Franchizes, which is only since these 26 years, and to justifie his pretences, insists on the Treaty of *Pisa*, wherein there is not one bare word mentioned of those Franchizes. He has caus'd to revolt against the Pope the Bishops, the Academies, the Religious Houses, even those of the Maidens, by forcing them to sign Acts of Appeal, to the future Council, against all the holy Father's conduct. He has slighted his Orders, his Briefs, his Bulls, his Embassadours; violated, contrary to all right, the Franchizes of the Religious Houses, Men and Women that have implored the succours and protection of this common Father. And after this, shall we think it strange, that the Pope in his conduct has exerted vigour and resentment; such a judgment would be unjust: for he has done nothing in all he has done, that is contrary to his Devoirs.

It is also clearer than the day, that he has done nothing but most conformably to his interests. *It is a common Opinion among Catholicks*, says the Author, *that the most indispensible Duty, and the most conformable to the Character of a good Pope, has ever been understood to consist in maintaining Peace in Christendom.* I own, that it is not only the Duty of the Pope, but his real Interest: He ought to preserve the peace, but he ought not to preserve it for one to the prejudice of others. A Father ought to foster peace in his Family; but if an eldest Brother will seize and swallow up all the Estate of his younger Brothers, the Father ought no longer to tell the younger Brethren, *Live in peace with your eldest Brother; yield up to him all he demands.* He ought, on the contrary, to make use of his Authority, to put a stop to the Injustice; and when he cannot do it, he ought to let Justice and the War of the Bar take its course. *France* is very pleasant, while that it devours its Neighbours, that it pares the Dominions of the *Catholick* King, that it abyssles the *Catholick* Princes of *Germany*; it bids the Pope, in quality of common Father, *bind the hands of all Princes, put 'em under the necessity of being quiet, that so I may devour them the more easily: Can there be imagin'd a more clumsey trepan?*

But it is acting in a Pope contrary to his own Interests, as well as contrary to his Duties, to favour a *Protestant* League, that can only tend to the ruine both of the Pope himself and of the whole Church.

Church. This is the great Machine that is every where set a playing, and to which the *Manifesto*, and all the other Pamphlets of *France*, have recourse every moment. Wherefore it is expedient, that we at one good stroak fell down this *Chimæra*. It is the old artifice of *France*, to cover its ambitious Designs with the vail of Religion. In the year 1672. when it meant to revenge it self on the *Hollanders*, that had forc'd it to make the Peace of *Breda*, it sent Ministers to *Rome*, *Vienna*, *Madrid*, and into all *Catholick* Courts, to perswade them, that it undertook that Conquest to extend the Bounds and Frontiers of the Church, and to destroy Schism and Heresie. Notwithstanding all this, none were losers but *Spain*, which had *Flanders* taken away from it, and there lay the design. The Court of *Vienna*, during some time, was lur'd by this sham. But at the same time, *France* had other Ministers in *Protestant* Courts, who protested, swoar, and affirm'd, that there was no design against Religion, that the King their Master had only an intention to humble the arrogance of the *Hollanders*, who would render themselves the Arbiters of the Destiny of *Europe*. When the most *Christian* King went about to pull down and destroy the *Calvinists* in his own Realm, he put on a large outside of Piety and Religion, so to impose upon the Princes of *Europe*. And he imagin'd, that all *Catholick* Princes, and particularly the Court of *Rome*, were going to adore him, and in order to recompence his zeal for Religion, would let him do all he had a mind to, and so he might peaceably accommodate himself with the Rights and States of others. He is in a terrible twegue and anger, that the Pope and the Emperor would not fall into this trap. But the Pope and the Emperor were in the right. It is not zeal for the Church, that has engag'd the *French* King in the persecution against the *Calvinists* of his Realm, it is a mighty self-love, and the design of distinguishing himself in the World, and in History, by a great Undertaking, which his predecessours for these two hundred years have not been able to accomplish. It is thro this arrogance and haughty humour, by which this Prince thinks that all should as well yield and stoop to his Wills, as to that of God. *It is my Will, that there be but one Religion in my Kingdom; this I'le have done, thô it ruine me.* It is very evident, by the most *Christian* King's Conduct against the Church it self, that our Conjectures are not false. He has persecuted *Catholicks* as well as *Hereticks*, not only in the person of the *Pope*, but in an incredible multitude of the most holy Priests of the *Gallican* Church, whom he-

he has put to death in Dungeons, whom he has baniſh'd, reduc'd to Poverty, and who are ſtill at this day in the Abyſſes and Priſons wherein he has plung'd them. The Arms of the Church never ſpeed againſt *Heretick*s, when they are employ'd at the ſame time againſt it ſelf. The wiſe Holy Father underſtood all this: Wherefore he could not much rejoyce in an Action that cannot have ſucceſs, having not been undertaken out of any true Zeal.

After all, what do the *Pope* and *Catholick* Princes at this day, that is prejudicial to the Church. If we would believe the Pamphlets that come from *France*, there is no other than the moſt *Chriſtian* King that is a *Catholick*; all others are, as it were, *Mahometans*. Wherefore then, this ſo *Catholick* Prince, has he only pillag'd and prey'd upon the *Catholicks*? Why is the City of *Strasbourg* the only place that he has taken from the *Proteſtant* Party? Why has he taken *Treves*, *Mayence*, and the Archbiſhoprick of *Cologne*, from the Church? Why has he ſnapt from the Pope *Avignon*, and the County; the Pope, I ſay, who is Head of the Church? Why has he taken the *Franche Compté*, and *Flanders*, from the King of *Spain*, who is moſt *Catholick*? Why has he wreſted from the Emperour, who is *Catholick*, *Philipsbourg* and *Friburg*? Why has he, but ſome days ſince, reduc'd to Duſt and Aſhes all the *Palatinate*, the proper Inheritance of the Houſe of *Newbourg*, the moſt *Catholick* Houſe that is in *Germany*? Thus he ſhews himſelf a moſt zealous *Catholick*, by ſeizing on the Eſtates of the moſt *Catholick* Houſes that are in *Europe*. Why has he ever kept a Correſpondence with *Tekeley*, who is a *Lutheran*? Why has he made uſe of him for the bringing the *Turks* into *Germany*, to the Ruine of *Chriſtendom*. The truth is, the Court of *France* fancies that all the reſt of Mankind has neither Ears, nor Eyes, nor Tongues, that they ſee nothing, nor ſay any thing, that they do not perceive its dull Artifices, and that they dare not mention them.

This is a War of Religion, ſo they aſſert; but they aſſert it without ground. The Prince of *Orange*, they further aſſert, has made uſe of the Pretence of Religion, to ſeize on *England*: and what does this concern all the reſt of *Europe*? What imports it us, to know the Prince of *Orange*'s true Motive? It is ſufficient that the ſucceſs of his Deſigns does little prejudice to the Church, as effectually it does do it none. If *England* had been reduc'd to the Obedience of the Holy See, and had become

Catho-

Catholick, I own that it would have been a very great mischief to have had it snatcht from us? But what had the Church therein? A *Catholick* King, without Prudence, and who had given himself up to a Society whose Soul is a false outrageous Zeal, and that keeps not any measures. There were *Catholicks* in *England*; there they are still; and certainly if the new King deals with them as he has promis'd, their condition will be more happy than under King *James* the Second, whose Enterprizes put the *Catholicks* in continual danger of being massacr'd by popular Emotions. The Prince of *Orange* was brought up in a Country whose foundation was Toleration of Religions. He has suck'd in those Maxims; he has found them turn to account: Is there any likelihood of his laying them aside, or of his renouncing them?

Besides, none can with Justice tax the *Catholick* Princes with having contributed to ruine King *James* the Second. But why should they not avail themselves of a Fall which it was not possible to remedy? They have not any Interest to restore him; for they would restore the right Arm of *France*, which opposes the Liberty of *Europe*. Henceforward what *Catholick* Princes may do in favour of the League, and against *France*, cannot do any prejudice to the Church. They have at their head the Pope, the Head of the Church, whose Inspirations they will always follow: they will stop the *Protestants* in all they may undertake against the Interests of the Church; whereas if they were suffer'd to act alone, they might possibly push their Resentments too far. *France* talks, as if pulling down *France*, was pulling down the Church. None apprehend the case in that sense; on the contrary, they think they do great service to the Church, by pulling down the Pride of *France*.

The Pope is now so far from doing any thing against his own Interests, by keeping the League on foot, that he cannot do better for the maintaining the Grandeur of his See. By whom is the Holy See attacked? Is it not by *France*? Who is it that disputes with it its Authority? Where are those Assemblies held, or whence are written those scandalous Letters against the Holy Father? Whence do we find the Appeals and Protestations against the Pope? *France* is at this day more than half revolted from its Obedience to the Holy See. Its Writers speak against the Priviledges of the Holy Father, with very near as much insolence as *Luther* and *Calvin* have done. The *French* Court Writers

Writers leave him now no more than the Quality of the firſt of Biſhops, with certain Priviledges acquired either by the Frauds of Popes, or by their Violences, or by the Conceſſions of Councils, and which the Councils by conſequence may take away from him. There is no way to cauſe theſe Scandals to ceaſe, but by pulling down that Arrogance that dares undertake all, and to which nothing is ſacred. But, cry they, the Pope will put matters ſo upon the ſtretch, that *France* will at the long run leave him in the lurch. This Language is very well underſtood in the Pleas of the Advocate and Attorney-General of the Parliament of *Paris*. But the Holy Father does not fear this, nor has he any reaſon to fear it; he well knows that the *Gallican* Church groans under the weight of a great Authority, and that it will retrive it ſelf from what it is made to do, upon the firſt occaſion that ſhall be offered. The Court of *Rome* knows this, otherwiſe than by Conjecture; and the moſt *Chriſtian* King will poſſibly experience this but too ſoon. There is ſtill in *France* an Infinity of people, and even Communities that are very faithful and very ſteady to the Holy See. It is not ſo eaſie a matter to ſhift a Kingdom from one Religion to another. There would be a terrible Clutter, ſhould the moſt *Chriſtian* King undertake to make a Schiſm. All this does clearly make appear, that the *Pope*'s Conduct againſt *France*, neither goes againſt his Intereſts, nor againſt his Duties.

But what will people ſay of the *Pope*'s Conduct, with reſpect to the King of *England*? This is an Article upon which the Maniſeſto makes a mighty buſle. He had not any regard for the King of *Great Britain*, who gave him hopes of reducing three Kingdoms to the Holy See: He had not any Complaiſance for him, nor any Civility for his Embaſſadour. He has cavill'd him upon the Ceremonial: He has made him earn and purchaſe, by a thouſand Sollicitations, a Cap for the Houſe of *Eſté*: He has refus'd him the Epiſcopacy for Father *Peters*: He has not ſhewn any Concern for the Diſtreſſes of that unfortunate Prince: He refuſes to Re-unite *Chriſtian* and *Catholick* Princes, for the Reſtoring him; and has only offorded him vain Tears, nay, and vexation, for having been deceiv'd by the Prince of *Orange*, rather than compaſſion made them fall from him. I have already anſwer'd all this. The Holy Father plainly perceiv'd the *Catholick* Church had gain'd very little, by acquiring a Prince on one part of a very mean Capacity, and beſides

beſides, abandoned to the *Jeſuits*, whoſe Conduct ruines the Church where-ever they have the ſway. He well knew, that a *Catholick* King all alone in *England*, a ſtiff *Proteſtant* Realm, was a meer nothing; that in loſing the King of *England*, onely a few hopes were loſt; that upon his death things would return to their firſt eſtate; and that the *Engliſh* Catholicks would fare the worſe for the little enjoyments they have had. Not but that he did all that in him lay to hinder the King of *England* from falling. Suppoſe him deceiv'd and ſurpriz'd: yet the thing once done, he did not think it expedient to break the meaſures which the *Catholick* Princes had taken to bring the *French* King to reaſon. When this is once accompliſh'd, poſſibly they may have a fairer proſpect of doing good to the King of *England*. The truth is, he is a *Catholick* King. But he is a King who has ever been their Common Enemy with *France*, who is alſo *Catholick*. After all, if *France* is ſo vex'd, that neither the *Pope*, nor the Houſe of *Auſtria*, will contribute to reſtore the King of *England*, it muſt e'en blame it ſelf. Why did it at the very time that the Prince of *Orange* attack'd King *James* the Second, break with the *Pope* and the Emperour? This is the true reaſon that now hinders the reunion of the *Catholick* Princes in favour of the King of *England*.

After the *Pope*, the *Manifeſto* proceeds to the Emperour, and would pretend to demonſtrate, that he knows not what he does, when he is obſtinately bent upon the War; And thinks to prove it by I know not how many reaſons, the beſt part of which are frivolous and nothing worth. Firſt, the Emperour is much in the wrong: he rewards the moſt *Chriſtian* King with a black Ingratitude. For the King has ſuffer'd him peaceably to make the Conqueſt of *Hungary*. He granted the Truce in 1684. He did not traverſe it while that the *Turks* beſieged *Vienna*. Had it not been for the *French* King, the Emperour had never made any Conqueſt over them. *But no ſooner had he taken* New Hewſel, *but that he forgets the ſervice the* French *King had newly done him. Inſtead of manifeſting at leaſt a feigned acknowledgment, he forms ſecret Leagues againſt* France, *he cabals in all Courts.* This is the firſt Crime. The ſecond is, that the Emperour has declared againſt the Cardinal of *Furſtemberg*, *who ought to be elected Arch biſhop of* Cologn, *as being already its Coadjutor: he obtains from the Pope a Brief of Eligibility, in favour of the Elector of* Bavaria's *younger Brother, who at ſixteen years old was already inveſted with two Biſhop-*

 ricks:

ricks: and this contrary to all the Rules and Canons of the Church. The Emperour's third fault is, *that his Blindneſs, occaſion'd by his Paſſion, does not permit him to open his eyes upon that potent League which he ſees forming in the Empire, among* Proteſtant *Princes, the King of* Sweden, *the Prince of* Orange, *and the Republick of* Holland, *which he gives a helping hand unto for the deſtruction of the* Roman *Religion in* England. Thus he not only abandons a *Catholic* and depoſed King, not only favours an Uſurper in his unjuſt Invaſion; but what is much more ſtrange, he throws his Son into an evident peril of ſeeing the Empire ſuddenly ſnatcht out of his hands by the *Proteſtant* Princes, who will inveſt with it a Prince of their own Communion. This is the Abridgment of the pompous Reaſons, with which they endeavour to perſwade the Emperor, that he is in the higheſt concern'd to renounce the League, and put himſelf into the Arms of *France*, for the reſtoring the King of *England*, and pulling down the *Proteſtant* Princes of the Empire. I know not whether the Court of *France* pretends to have found out the way to the heart of man, and the art of perſwading: If ſo, we muſt own, that we are ſtrangers in that province. For we are wholly ignorant, that to joyn a great many forgeries to a great deal of *Billingſgate* language, was a very near way to bring people to our Bow, and whither we had a mind to lead them. They ſpeak here of the Emperour, as one would do of a Fool, of an ungrateful perſon, of an extravagant, of a man that ſacrifices the intreſts of Religion to his paſſion, that has not any regards either to Juſtice, or to his moſt indiſpenſible Devoirs. *Let's now come to the Emperour,* ſays this Author, *whoſe conduct, tho partly of a better ground, has not been more regular, nor more exempt from paſſion than that of the Pope.* That is to ſay, that the Pope ſins in this Affair out of pure malice, but the Emperour is a poor man, that does what he is bid, and goes where he is lead. This galls, and is vexatious to *France*. For the truth is, if the Emperour would have ſuffer'd himſelf to have been manag'd by the moſt *Chriſtian* King's Miniſters, the Affairs of *France* would go now much better. Certainly the Obligations the Emperour and Empire have to the *French* King, are very conſiderable: He has diſcharg'd them of the care of governing ſeveral Provinces: and he has done all that in him lay, that they ſhould have the Obligation wholly to him, that for the future they ſhould have the advantage of living quietly, like petty private philoſophical perſons. But unluckily they are under errors, from which it will not be eaſie to free them. They fancy, that

that if the *French* King has left the Emperor at peace during the *Hungarian* War, it was becauſe a fondneſs whirl'd his head with the execution of what he call'd his great Work, which is the deſtruction of the *Calviniſts* in his own Dominions, and in thoſe of the Duke of *Savoy*. They alſo fancy, that the Emperour did not act againſt his Intereſts, by hindering the Elevation to the Electorſhip of *Cologn*, of a man that was his declared enemy, and that of the Empire; a man that formerly had introduc'd the *French* into the Empire, and that had like to have ruin'd it; a man that had ſold his Conſcience and his Honour to the Court of *France*; a man that may be really call'd the Diſturber of the Publick Repoſe, and the Common Enemy of *Europe*; a man, in concluſion, whom the Emperour had formerly been oblig'd to put into priſon. When a man has acted like this Cardinal, and has once receiv'd of thoſe kind of puniſhments, tho' juſt, he ſeldom forgets them, and prudence will never direct the truſting him. The Emperour has obtain'd a Brief of Eligibility for a Youth of ſixteen years old, and the Pope granted this Brief. Now we ought to know, whether the Pope could do this? 'Tis the uſe and practice that muſt determine this Queſtion. *France* never complain'd of the Prince of *Bavaria*'s being choſen Biſhop of *Ratisbon*, tho' younger than when now choſen Arch-biſhop of *Cologn*: If the Pope could do the former, why not the ſecond? Why now ſhould it be lookt upon as ſtrange, that the Pope makes uſe of his right of diſpenſing with the Canons, to deprive *France* of a means of ruining the Empire, and diſturbing all *Europe*? As to the laſt Accuſation, of favouring the pretended *Proteſtant* League, of abandoning a *Catholick* and diſpoſſeſſed Prince, of ruining the *Catholick* Religion in *England*, we have already anſwer'd thoſe charges: We have made appear, that the matter now in hand does not affect Religion; that the *Catholick* Religion loſes little by loſing ſuch a ſupport as that King, and that never any other than the *French* King was a gainer by him. Beſides, ſo groſs is the Lure which they offer to the Emperour, in telling him, that he ought to pull down the *Proteſtant* Princes of *Germany*, that ſo they may not diſpute the *Imperial* Crown to his Son, for the giving it to one of their own Princes. I know not who more viſibly menaces the *Imperial* Crown, which is in the Houſe of *Auſtria*, whether the *Proteſtant* Princes of *Germany*, or *France*, which would fain put it upon her own head. In the firſt place, *France* muſt be depriv'd of the very hopes it has of

eizing on the Empire; for care ought to be taken of what is moſt urgent. If after that the *Proteſtant* Princes attempt any thing contrary to the Intereſts of the Emperour and his Son, means will be found out to repreſs them: at leaſt *France* on ſuch an occaſion will not deny its aſſiſtance. For it is too *Catholick* to leave the Empire to *Proteſtants*.

We now come to the Elector of *Bavaria*. This *Manifeſto*, to gain him over, ſooths him up: becauſe that he is young, and young Princes ſuffer themſelves to be wheedled and caught by praiſes. This *Manifeſto* extols him *for the Talent he has for War*; flatters him with the glory of *being the Arbiter of Peace*; ſooths up his ambition, telling him, that if the Empire goes out of the Houſe of *Auſtria*, he is the only Prince whom this may regard, and that upon this account, what he has moſt to fear, is the aggrandizement of the *Proteſtants*, who might diſpute him the Empire. The Court of *France* throws the *Imperial* Crown at the Heads of all Princes, therewith to ſtun them: a moment ago ſhe left it to the Houſe of *Auſtria*; at preſent ſhe gives it to the Duke of *Bavaria*. The Elector of *Bavaria* is certainly very much oblig'd to the *French* Court for taking ſo much care of his Intereſts; probably he ſtands indebted for this to the Dauphineſs his Siſter. But Affairs aud Sentiments are much chang'd ſince the mighty pother *France* made ſome years ago, upon the bare report that was ſpread about, that the King of *Spain* meant to give to the Duke of *Bavaria*, what he had left in the *Low-Countries*. Then ſhe would by no means that he ſhould be Maſter of *Antwerp*; now ſhe would make him Emperour. Let who will ſuffer themſelves to be deluded; I fancy, that in this Concern the Elector of *Bavaria* neither hopes nor fears any thing. He does not expect to ſee the Empire depart out of the Houſe of *Auſtria*, to enter into his own. For the Emperour has Sons already, and the Empreſs is in a condition and age to have more. Nor does he in any wiſe fear the oppoſitions of the *Proteſtants*. For ſince they have loſt the Electorſhip of the *Palatinate*, they have no more than two Voices in the Electoral Colledge. A man muſt be poſeſs'd with a *Chimerical* & *Hypondriacal* Spirit, to fear, that Two ſhould prevail againſt Six. Thus do people bugbear Children with Paſt-board Phantomes. And in truth they treat the Elector of *Bavaria* ſufficiently like a Child and little Boy, to whom they give Sugar-plums and little Knick-knacks, to bring him to what is call'd his Duty. The true intereſt of the Elector of *Bavaria*, is to maintain

the

the peace of the Empire, to hinder it from being dismembred by the Violences of *France*, and that it be not totally swallow'd up by its immoderate ambition. At the present time *Bavier* has that Elector to put him under cover from the Violences of the *French*? They are Masters of the *Rhine*. They have cross'd *Swabia*; they are upon him. And if he means not to be suddenly their Slave, he must now be their Enemy.

The Author of the *Letter* treats *Spain* with sufficient contempt: *Its Government is come*, says he, *to an excess of Weakness and Impotency*. These are the Cajolleries with which *France* thinks to win people. But if she does not afford *Spain* any fine words, she shews it the great Interests it has not to enter into this War, as she fears it will do. By entering into the League, it will shew it's feeble; it will draw the brunt of the War into its Territories; it will contribute to the aggradizement of the *Protestant* Religion, and to the establishment of the Prince of *Orange*, who is the most ancient Enemy of its Religion and its Crown; it will expose it self to new Infidelities of the *Hollanders*; and, in fine, will lose its Territories and Commerce of the *Indies*. For the *English* and the *Hollanders*, being united together, will be Masters of the Maritime Trade, and with all imaginable ease will perform the Conquest of what *Spain* has in the *East-Indies*. *Spain* is very dauntless, if it does not tremble at the prospect of so many pressing dangers. It would do much better, to suffer it self to be totally worried by *France*, to abandon to it the *Low Countries*, to suffer it to fortifie it self in *Italy*, and patiently wait till it revive its ancient pretensions upon the Kingdom of *Naples*, when it shall have seiz'd the State of *Milan*, and shall not be otherwise employed. If any State has an interest in this War, it is *Spain*. Wherefore it is incomprehensible why it should boggle in the least to declare it self. It lost most in the former Wars, and now it has the most to win. Who is it that took from it the *Franche Comté*, *Artois*, *Haynault*, *L'Isle*, St. *Omer*, *Cambray*, *Tournay*, *Ypre*, and the greatest part of *Flanders*? Why did the most *Christian* King render himself Master of *Cazal*? And is not the *Milanez* perpetually checkmated? If *Spain* is under so great a feebleness, as the Author represents, who is it that has reduc'd it to that condition? And by what means can it recover all it has lost? Will it be by a generous restitution which *France* shall make to it? If it cannot restore it self, save by War, what War can it expect, that has so much probability of being propitious to it as the present? If

means

means be found to throw the War upon the *French* King's Dominions, as doubtless there will, it will be no longer upon those of the King of *Spain*. The urging the old Enmities of *Spain* and of the House of *Orange*, must needs be allowed a most irresistable way of arguing, tho' Interests are chang'd from White to Black since that time. *Spain* must be very easie to be deluded, if it suffers it self to be seduc'd by the fear of losing the *West-Indies*, upon the Vision of a *Dominium*, who formerly propos'd that Conquest to *Cromwel*. The *Hollanders* are not a people for Conquest, and the *English* will find their account much better in the *East-Indies*, than they would find it in those of the *West*.

After having so far heard the *Manifesto*, one would believe, that the *Catholick* Princes alone have an interest to make peace, and that at least the *Protestants* may and ought to continue the War. For the Author had made out, that there was nothing to be got by it save for them and their Religion. But not at all: the Scene and the Theatre again shift from white to black, because that the Design of the piece so requires it. It may be demonstrated, says the Author, that the *Protestant* Princes run to a manifest ruine, as well as the *Catholicks*. This is the course men of address and shrewdness take; they know how to turn the Medal, and shew the Reverse, when the interest of the Cause demands it.

Sweden and *Denmark* cannot maintain the War, save with the Money of the Castle of St. *Angelo*: *Sweden* risques the loosing once again what it has in *Germany*. *Denmark* can get nothing by it, but may lose all. The truth is, this is not to be understood. How can the *Northern* Crowns run any hazard by a War that shall be made so far off of them? If they lose in this War, they can at most but lose the Auxiliary Troops they shall have furnish'd, the War will not be wag'd in their Territories. Their Troops will live either upon *Germany*, or upon *France*. If any thing be got, they will share in the Conquests. The King of *Sweden* will have his Dutchy of *Deux-ponts* restored to him; he may have the Demesnes augmented he has in *Germany*: How can he be driven once again out of *Germany*, seeing he is now in union with the *Germans*? I would fain know, what he would gain by *France*, in continuing in peace with it.

The Princes of *Germany* are ply'd with the same Reasons; they will consume themselves in Charges; they will eat up their Country, and yet nothing will thence redound to them. Certainly it would be much better they would suffer themselves to be treated each in their turns, as *Strasbourg*, *Philipsbourg*, *Mayence*,

and

and especially the *Palatinate* have been treated! If they gain nothing else in this undertaking, they will at least gain freedom and tranquillity, by driving over the *Rhine* the Common Enemy of the Empire. If they once get into *France*, their Forces will no longer live upon their own Territories, and if there ever was an occasion to look upon *France* as a Country of conquest, it is at present, that it is going to be attack'd on all sides. In this place the Author would fain intimidate the Confederated Princes by a *Prophecy*. He tells them, *that the Harmony of that Political Body, compos'd of such different parts and interests, cannot subsist long.* And yet we have seen Leagues last a considerable time, and much too long for the good liking of *France*. That which the *Hollanders* made after the Year 1672. lasted till 1678. and oblig'd *France* to demand Peace of *Europe*. Thus it lasted five or six Years. There is no occasion for so long an one, provided the Confederated Princes remain united two Years, and that *England* can act, *France* will come upon its knees to beg Peace, and restore all it has taken for these fifty Years. For it cannot maintain the Expence of two Campagns, such as this will be.

Holland, in its turn, is brought into play; *For it is the fatal Spring that has given Motion to a part of those strange Revolutions we now see.* Six Months ago it was to have been over-run with Armies, made a conquer'd Country, or rather a waste Desart, and not one Stone left upon another. For want of other Forces, it is here attack'd with many powerful Reasons, *Its Tutelar Gods are Peace and Commerce.* It never got by any War with its Neighbours. It thought to have rid it self handsomly of an ambitious and proud Subject, that govern'd it almost in an absolute manner; but in the bottom, it will find it self mistaken. For the Prince of *Orange*, whom it contriv'd to send into *England*, so to get rid of him, will only serve to fortifie its Rival in Commerce and in the Empire of the Sea. *The Prince of* Orange, *being become King of* England, *cannot be to them other than a very ill Warrant of the continuance of their good Understanding, because that an Usurper and an impious Person easily resolves upon becoming unfaithful.* Who would have expected from *France* healing Councils and kindness for *Holland*. It is here that we may well apply the Maxim, That the Presents of Enemies ought to be suspected. The truth is, Commerce and Peace are the tutelar Gods of that State. Wherefore they are willing to put them in a place of security, and without the reach and attacks of *France*. Such a Peace as that which has

has laſted ſince 1678. is more fatal to the Commerce, and Goods and Eſtates of Individuals, than is a galling but a ſhort War. When *France* cannot trouble the Commerce of the *Hollanders*, on account of the Peace, it ſets the *Algerines* upon them to plunder them and take their Ships; it gives a Retreat to the Pyrates in its Ports; it buys their Plunder; prohibits the Merchandizes of the State, and loads them with exceſſive Impoſts. How can the Commerce be promoted under the favour of an unſteady Peace? A Peace that plac'd o'er their heads a terrible Enemy, threatning every moment to come pouring down upon them. The Peace which the *Hollanders* have had with *France*, did not hinder their Countrey from being ruin'd; their Inheritances and Lands from falling in their Value, and coming to nothing: For they have ever been oblig'd, notwithſtanding the Peace, to keep powerful Armies on foot, that have conſum'd them; and they could not diſpenſe themſelves from ſo doing, being Neighbours of ſo faithleſs a State as *France*, that had, during the Peace, as potent Armies, as during the War. When *France* ſhould totally have taken away that *Barrier*, which they had plac'd between *France* and themſelves, by the Peace of *Nimmeghen*, what would become of them, and what would become of *Commerce and Repoſe, which are their tutelar Gods?* Wherefore they ought to ſecure both their Peace and their Commerce, by humbling a Power that aims to ruin them. Beſides, the Commerce of the *Hollanders* will not be ſo much interrupted by this War, as ſome may imagine. They will not have that of *France*; But they will have that of the *Indies*; that of *Smyrna*; that of the *Iſlands*; that of the *Baltick* Sea; that of *Spain*, and that of *England*. *France* thinks there is no living without its Commerce. We ſhall ſee whether it can as eaſily be without the Commerce of *Holland*, as *Holland*, without that of *France*. Beſides, the Sea-Forces of *England* and *Holland*, joyn'd together, would ſo well clear the *Ocean* and *Mediterranean* of *French* Pyrates, that the Commerce would be the no leſs well carried on. As to the Fears they would inculcate into *Holland* as well againſt the Prince of *Orange*, become King of *England*, as againſt *England* it ſelf, they are *Prophecies* grounded upon unjuſt Outrages. *An Uſurper and an Impious Man may eaſily become unfaithful.*

The *Hollanders* have occaſion to propheſie otherwiſe, and to ſay, A Wiſe man, an Honeſt man, a good *Chriſtian*, a Son of our own Country, a *Hollander* by Inclination and Birth, will not eaſily

eaſily become our Enemy by being King of *England:* Being our Bones and our Bloud, he will love us, and by conſequence he will be an eternal Band of Union between the two Nations. This way of arguing is a little more juſt, and a little more ſtrong, than that which *France* grounds upon the Accuſations of Impiety it charges upon the Prince of *Orange.* At leaſt, this Peril is not ſo preſſing as was that which hung over their heads by the Conſpiracy laid by the Kings of *England* and *France,* for their Ruine. They have had reaſon to run to the neareſt Danger, and the moſt apparent. Should the new King of *England* ceaſe to be their Friend, they are well aſſured that *France* would not fail to reconcile it ſelf with them, and give them Succours: for the Intereſt of *France* will ever be to hinder the King of *England* from fortifying himſelf beyond Seas.

The Author, for his laſt Article, proceeds to *England:* And this Article is a violent Invective againſt what that Nation has done, and againſt the Prince of *Orange*'s Enterprize; it is an extravagant Declamation to prove that the *Engliſh* by violating all Laws, Divine and Humane, in raiſing the Prince of *Orange* upon the Throne, have ſet upon their own ſhoulders a heavy and imperious Head, that will bow down the whole Body. Being of the Religion I am, it is not my buſneſs to undertake the Apology of the *Engliſh, Hollanders,* and *Prince of Orange,* that have depoſed the King of *England.* They have their Writers and their Reaſons; I leave to them to vindicate themſelves. I ſhall only content my ſelf with making ſome Animadverſions, which ſeem to be within the general ſphere of good ſence.

The firſt is, that King *James* of *England* ought hence to learn what he has to expect from *France,* into whoſe arms he has thrown himſelf. *France* already knows all his faults, and publiſhes them. For this Compoſure iſſuing immediately from that Court, owns that *his whole Conduct was very little judicious, and that he has follow'd blind Councils, and ſuch as are moſt pernicious to his own repoſe and ſecurity. That he has unadviſedly affected to pull down the* Proteſtant *Religion, which was that of the State. That he has us'd an imprudent rigour, as well to the Biſhops, as the Univerſities. That he was unwiſe in going about to take off the Teſt and Penal Laws, which the* Engliſh *look upon as the Sanctuary of the Kingdom. That his guſt and fondneſs for the Court of* Rome *and the Monks whom he meant to reſtore was ridiculous and whimſical. That his going about to give Employs to* Catholicks, *by taking them away from* Proteſtants, *gave but too much reaſon to all the Members of the State to*

complain. This is exactly the Judgment pas'd by the Court of *France* upon King *James* of *England.* I leave him to think what Succours he is like to expect from a Court, that values him so little, and that without any more ado, speaks of him at this rate. Would he have more? It roundly declares to him, *that the restoring of the King of* England, *is not an Enterprize easie to be executed by a King how great soever he may be, against whom all the Powers of* Europe *are preparing to make War.* This is a hint broad enough o' conscience. And King *James* ought to be satisfied that he knows the *French* Courts mind. He may now think of seeking an *Azylum* beyond the Mountains, and with the common Father of Christendom.

My second Animadversion is, that methinks *France* should do prudently to be a little sparing of such Bug-words as *Usurper, Impious,* and *Execrable Crime,* with reguard to the Prince of *Orange,* now King of *England.* 'Tis a great folly in a man to defame a Woman he shall be obliged to marry some months after. Within a little time *France* will be forc'd to come beg favour of that Usurper, and that *Impious Man.* Nay, and at this very instant, if this *Impious,* this *Usurper* and *execrable Criminal* would grant Peace to *France,* or so much as keep within a Neutrality, he would become a wise Prince, a lawful King of three Kingdoms. And *James* the Second, in the twinkling of an eye, would become an extravagant, that justly undergoes the punishment of his Imprudences: He would be sent to beg his Bread from Court to Court, as formerly his Brother was sent upon the same Errand: by the orders of *Cromwel,* would was a real Usurper. It would be found, that *France* would ally it self with an *Usurper,* an *Impious* and an *Execrable,* in driving away a Saint, a Martyr, a *Catholic* King unjustly deposed; this would be a great baseness, poorness of spirit, and shameful of condescention in *France*; Nevertheless, all people foresee it, as not being far off: Methinks *France* should foresee it also, and speak more modestly.

My third and last Reflection is, that methinks we are bound to do our selves justice, by putting out selves in the room of those who blame us. I know not where that all *Catholick* Kingdom is, that would suffer a *Lutheran* King for four Years? Suppose, that the *Catholick* King should declare himself a *Heretick*; that he should cashier *Catholick* Officers, to put *Calvinists* in their room; that he should call in and settle Ministers every where; I am certain that he would be in the Inquisition within three Months, and that they would make his Process

in all the forms. Wherefore methinks that the *Engliſh* ought to be conn'd more thanks for what they have ſuffer'd for four Years, than be liable to blame for what they have done within theſe ſix Months.

I was, Sir, making an end in this place, when caſting my eyes over the *Paper*, they caſually fell upon theſe words of the *Letter*, relating to the *Engliſh* and *Hollanders*. *They are two Nations among whom Friendſhip and Good Faith have been in all times unknown Vertues; that have not hitherto made any ſcruple of violathe moſt holy Rights, when it has been in their power to do it, and that the hopes of ſucceſs has flatter'd them in their Infidelity and Revolts.* The truth is, there is no deſcribing what we are ſenſible of when we read ſuch like things: when we ſhall have read it a hundred times, we are as much ſtartled at the laſt as at the firſt. Here I leave the *Engliſh* and the *Hollander*: but to what a degree of boldneſs is not *France* mounted, to dare to make ſuch a Reproach; *France*, that has trodden under foot all that is moſt Holy and moſt Sacred in the Right of Nations, and in Laws Divine. *France*, that has ſo publickly and ſo generally renounc'd all that is call'd Good Faith and Conſcience. *France*, that cannot keep Faith with its own Subjects, and that has revoak'd Laws and Edicts, that bear in their front the Character of Irrevocable. *France*, that to the prejudice of ſo many Treaties and Alliances, fell upon the *Hollanders* to abyſs them in 1672. without giving any other reaſon, than *ill ſatisfaction*. *France*, that in the year 1667. fell upon the Dominions of a young King, ſtill a *Minor*, under a vain pretext. *France*, that after the Peace of *Nimmeguen*, ſeiz'd on a ſixth part of the Provinces of the Empire, under colour of Re-unions, and under favour of Rights, ridiculous in themſelves, and annihilated by time. *France*, that invaded the *Spaniſh* Low-Countries, in time of Peace, burnt all the Country, and bombarded the City of *Oudenaerd*; took, in fine, the important place of *Luxembourg*. *France*, that without Cauſe or Declaration of War, in the midſt of Peace, went to reduce *Genoua* to Aſhes. *France*, that contrary to the Faith of all Treaties, has made it ſelf Miſtreſs of the *Rhine*, by the Towns it has fraudulently taken, and by the prodigious number of Citradels which it has built where it was not allowable ſo to do. *France*, that without any other pretence, than a pretended ſuſpicion of a future Peace with the *Turks*, and of a Rupture from the Emperour, has violated the Truce, and went to carry Fire and Sword into the Bowels of the Empire.

pire. *France*, that contrary to the Faith of Treaties, declares War againſt *Holland*, under a pretext notoriouſly falſe: which is, that it has hinder'd the Election of the Cardinal of *Furſtemberg*, to which it has contributed nothing, unleſs poſſibly in ſome Wiſhes. *France*, in concluſion, that in contempt of what there are Laws Divine and Humane, and thrô an unparallel'd Infidelity and Barbarouſneſs, and that has had no Example ſince there has been Chriſtianity, againſt the Faith of Treaties and Capitulations, ſubverted Cities, Caſtles, Burroughs and Villages, burns them, reduces them into heaps of aſhes, and makes a vaſt Deſart of *Germany*. All this makes me conclude, that if there be a neceſſity, that *Europe* ſhould have but one Maſter, it ought to be given to the *Turk*; with him we ſhould find more Humanity and Good Faith.

I am, Sir,

&c.

FINIS.

ADVERTISEMENT.

Britannia Languens: or a Diſcourſe of Trade, ſhewing that the preſent Management of Trade in *England*, is the true Reaſon of the Decay of our Manufactures, and the late great Fall of Land-Rents: and that the increaſe of Trade, in the Method it now ſtands in, muſt proportionably decay *England*. Wherein is particularly demonſtrated, that the *Eaſt-India* Company as now Managed, has already near deſtroyed our Trade in thoſe Parts, as well as that with *Turky*, and in ſhort time muſt neceſſarily beggar the Nation. Humbly offered to the conſideration of this preſent Parliament. Printed and are to be ſold by *Richard Baldwin*, near the *Black Bull* in the *Old Baily*. 1689.

638